

THE BAPTIST RECORD.

OLD SERIES VOL. XXX, JACKSON, MISSISSIPPI, SEPT. 27, 1906.

NEW SERIES VOL. VIII. NO. 39.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906

Cash by Nov. 1, 1907

Cash by Nov. 1, 1908

Cash by Nov. 1, 1909

Cash by Nov. 1, 1910

Name

Church

County

Post Office

Yours for success,

W. T. LOWREY

The press says that the Greek letter fraternities are to be allowed among the students of the Carnegie Technological Institute, Pittsburg.

The law raising the tax on saloons in Ohio from \$350 to \$1,000 has put 2,980 out of business. But 9,956 remain as ministers of suffering and ruin.

It is said that four-fifths of the Japanese boys are now studying English, and confidently predicted that this language will soon become the language of Japan.

In making an inventory of church property in France the officers of the government, it is said, found "18 arms of St. James," who has arms also in Italy and Spain. And yet "the faithful" believe that such as these arms is a genuine relic.

The Roman Jesuits have elected a new General of their order. He is called the "Black Pope," not because of the dark deeds done by that order, under the contention that the end justifies the means, that it is right to do anything which will advance the interests of "the church," but most probably because all their plans are made and most of them executed in secret.

Amid the gloom of doubt, get light from unmistakable eternal verities. There is

grace from God for the unworthy and mercy for sinners, accessible through Jesus Christ. At the bottom of things, there is truth and purity and goodness, and our blessed Lord will lead us into these, and sustain us in them. "Be not afraid; only believe."

An Episcopal bishop in a sermon to resident Americans in Manila is reported to have denounced moderate gambling among Americans as much as the gambling among the natives which the Moral League had been formed to combat. "Bridge whist played by wives of our army officers and civilian citizens," he said, "are as wicked as the games of chance of the Filipinos."

The Watchman, Boston, in their attempt to make a joke on the President by spelling his name according to the simplified spelling, many papers have only displayed their ignorance. The Louisville Courier-Journal spells it 'Rueevelt.' The London Sun is far wide of the mark with 'Ruzvelt.' The Washington Star naturally gets it pretty near with 'Rozevelt,' and a correspondent of the Springfield Republican is still better with 'Rosvelt.' But the right way is 'Rozyvelt' with a long 'o.'

J. B. Gamarell, in Baptist Standard: "Money is not alone a medium of exchange, it is a means of transmission. When I consider it as a medium of exchange, I am thinking of what I may get with my dollar; but when I think of it as a means of transmission, I am considering what I may send through my dollar. It is myself. It is for me what language is to thought, a means of expression. The dollar speaks for me in the use to which I put it as truly as my tongue or my pen."

Mrs. Ira D. Sankey, who lies blind and helpless from paralysis, is cheerful withal and writes: "I am glad to say God gives me songs in the nights of my pilgrimage and peace in the weary hours of the day. My favorite song is now and will be to the end, 'There'll be no dark valley when Jesus comes to gather his loved ones home.' My bark is on the billows, but my Savior is at the helm, and he will soon pilot me across the bar and land me in the haven of peace, where I shall again take up my harp of a thousand strings and join the everlasting song of Moses and the Lamb." Exchange.

A Contrast.—One preacher on presenting his resignation to the church of which he was pastor bitterly reproached the congregation for unfaithfulness to Christian duties, and denounced unsparingly certain members of the church. It is said that "the evil effects of that hour's passionate outbreak will remain in that community for many years." The other pastor's words of resignation breathed a spirit of devotion to his work, affection for his people, and submission to the will of God. Among other things he said: "God has blessed us; I believe he has great blessing yet in store. He has a pastor for you—

God's man." He took away a blessing from those from whom he parted, and the fragrance of his spirit will abide long in the community to inspire many to noble living.

A reporter to the Times-Democrat says that at the late meeting of Copiah County Baptist Association the letter from the Wesson church, with Otto Bamber as pastor, showed more converts and baptisms during the year than all the other Baptist churches in the county put together. It is a great, a blessed thing to win men to Christ. There remains and presses the great work of building them up in Christ, of training them in universal holiness and Christian beneficence, in a word, in all things which Christ has enjoined upon his disciples. Men who have found their life in Christ must be taught also to find their living in him and for him. Pastor Bamber has a difficult work, an exalted privilege, and a most solemn obligation.

The coming of Hon. William Jennings Bryan to Jackson on last Saturday was a great event. One of the largest crowds ever seen in Jackson assembled in the Coliseum on Saturday at 2 p. m. to hear Mr. Bryan on the political issues of the hour. It was a great address. No one was disappointed. He and Mrs. Bryan remained over and worshipped in the First Methodist church on Lord's day. At 4 p. m. on Lord's day a mighty throng gathered at the Coliseum to hear his address on "The Prince of Peace." It was a great address and cannot fail to accomplish great good. It was eminently sound in doctrine, and breathed so fully the spirit of Christ. The address was to the Y. M. C. A.

J. Howard Eager, organizer of the Eager Tours, Baltimore, announces an attractive Oriental Tour for next Spring. The party will be limited in membership and will be composed for the most part of Southerners. They will sail in March on one of the largest and finest White Star steamers, and will visit Gibraltar, Egypt, the Holy Land, Constantinople, Greece and Italy, reaching Rome at the time of the International Sunday School Convention. Mr. Eager has had extensive experience in organizing foreign tours, and this trip will afford an unusual opportunity to visit the Orient under the best conditions.

The next session of the Southern Baptist Theological Seminary will open on Monday, Oct. 1st, at 10 a. m., in the chapel of Norton Hall. All students desiring to matriculate are requested to report at that time, bringing with them credentials of some kind.

Also the opening address of the session will be delivered by the new Professor of Sunday School Pedagogy, Rev. B. H. Dement, D. D. His subject will be "The Contribution of Sunday School Pedagogy to Spiritual Equipment." The address will be delivered in the chapel of Norton Hall at 8 o'clock Monday night, Oct. 1st. The general public is cordially invited to attend this lecture.

Rev. N. L. Clark

AN APPRECIATION.

The death of Rev. N. L. Clark, near Decatur, Miss., Sept. 11, removes from the Baptist denomination of East Mississippi one of the most conspicuous leaders in the religious thought and activities of the last half of the last century. For more than fifty years he taught and wrought among the people as an able minister of Jesus Christ. Bro. Clark was born in North Carolina, Burke county, Feb. 7th, 1812. In 1833 he left his native State and came to Sumpter county, Alabama, where he resided for three years. On the 10th of June, 1838, he was baptized into the fellowship of the Gainesville Baptist church by Rev. S. C. Jenkins. Soon after his baptism, feeling that he was called to the Gospel ministry, he returned to his native State with a view to preparing himself by the study of the languages for the work of preaching the Gospel. The Lower Creek Baptist church of his native county liberated him to preach on the 11th of May, 1839. Toward the close of that year he married Miss E. D. Powell of North Carolina, and left from there, coming to DeKalb, Kemper county, Miss., where he resided for about one year, after which he removed to Neshoba county. In 1841 a presbytery composed of Elders M. R. Ross, B. E. Baker and W. M. Farrar set him apart to regular work of the ministry. In 1847 he moved to Decatur, Miss., and became the pastor of that church, which he served continuously for more than fifty years. During this long pastorate and residence at Decatur, he spent much of his time in Kemper, Iuka, Scott, Smith, Neshoba, Simpson, Covington, Jones, Jasper and Lauderdale counties as a missionary preacher, the Gospel to the people, in private homes, school houses, in the open, under brush arbors, in court houses, anywhere and everywhere he could reach the people either in small or large numbers. In those times in many places he was the only preacher the people knew or could hear. In that early day he laid the foundations of New Testament Christianity deep and broad. Under his preaching hundreds were converted and Baptist churches were organized which stand today as monuments of his achievements and tokens of the divine favor which rested upon his labors. Through his missionary operations, the scene of his labors became predominantly Baptist and remains so until this day. During the war his ministerial labors were continued much of his time being given to preaching among the soldiers. After the war his missionary and pastoral work were more arduous if possible. His heart and life was given to repairing the waste which had come to the churches and people during these four years of devastation and ruin. God had given him the ability and laid upon him the responsibility of rebuilding the walls of Zion, and no one could have responded to the call of duty more promptly. His labors were unremitting, his heroism and self-sacrifice were equaled only by the success which crowned his efforts. Like a fire spirit he flew over the country and fired the hearts of a dispirited people. They gathered up their wasted energies, and under his leadership the churches were reorganized and the dismantled churches again became the centers of religious life and spiritual fervor. From 1850 to the time of his death he of-

icially served the Mount Pisgah Association. With the exception of a five years service as clerk, he was moderator of this body, attending every meeting from 1841, until his departure from the church militancy. He was the moderator of the General Association from the date of its organization in 1855 till the time of his death. He was the inspiration and the leader of that body from the beginning. The success which marks the history of that Association was more largely due to him than to any other. It is not my purpose to give too much space to what this good man did, however important, but more to some of the marked characteristics of the man himself.

Perhaps no man ever lived in this country whose general good health was so uniform. He was a man of fine physical proportions and thoroughly sound in body. Good health and a simple life marked the man's career from his youth to old age. The very nature of his work subjected him to all kinds of exposures, discomfort and peril. Neither heat nor cold, calm nor storm, nor swollen streams, bridgeless and perilous, ever deterred him. The inspiration of a noble purpose, a splendid constitution and excessive vitality made him superior to the hostile forces which destroy the health and cut short the life of countless multitudes. A less vigorous constitution could never have performed the labors which he did with unremitting zeal and tireless energy, for more than a half century, and covering an area of hundreds of miles. Bro. Clark was a man of unusual natural endowments. His mind was strong, discriminating and quick. He was a keen observer of men and measures. His wide reading, long study of the Scriptures and such sources of information as would help him in the interpretation of God's word had disciplined his mind until it was at his command. His imagery was of a high order, indicating a fertile and highly chastened imagination. He brought to every undertaking a well formed and abiding purpose. By his purposes he stood unwaveringly, because these were wrought into the very texture of his conviction of duty. His loyalty and a cherished purpose, and love of those forms and methods which he had tried and found practical and effective made him appear to some as opposed to change though that change were for the better. Bro. Clark was not opposed to progress, but he was slow to change his plans and purposes when he believed there was danger of loss of what he held to be vital and imperative. His good sense, long experience and confidence in the soundness of what he held as true and expedient made him a Nestor among his brethren. His will became a well-known and duly appreciated force in the ranks of his brethren, whether lay or ministerial. He was richly endowed with that indescribable force which some have called personal magnetism—that power to project one's thought, feeling and will into others, the power to move men. This was due to the greatness of his personality, acting under the pressure of an impelling conviction. This power made him oracle among his people. Commanding in personal presence, cogent in argument, strong in conviction, courageous as a lion, and gentle as a woman, he was a prince among men. As a preacher he was not of the emotional type, nor was he ornate in his forms of thought. He made no effort at rhetorical flights, but simple, strong and earnest, he often

became eloquent, sometimes in the prime of his ministry, he was overwhelming. His name has been the synonym for all that was sought in the character, life and work of a preacher of the highest type. To know him was to love him, as he moved among the people and sought to lift them to higher things.

He knew but one theme, and that theme was a crucified, risen and enthroned Lord Jesus Christ. To magnify the Christ and make him a real saving power in the hearts of a sinful people absorbed his thought and inspired his tongue in all he preached. To enthroned Christ as Lord in the hearts of his people was the goal of his preaching and held the supremacy over all things else. To this theme and the consummation of this purpose he brought all his powers of mind and heart. He had an abiding confidence in the simple Gospel to save men. He relied upon nothing else, and in this confidence all his efforts were spent in the propagation of this doctrine.

His knowledge of God's word was extensive and profound. The Bible he held to be inspired, the simple and only authority in matters of religion. It was to him a living reality. He was endowed with a high order of spiritual intuition, perfectly sane, which enabled him to grasp the heart of a passage and apply its meaning to his own spiritual needs as he sought to communicate it to others. His knowledge of systematic theology was profound and extensive, but his preaching was the expository type, Biblical rather than theological. His abiding faith in the power of the Gospel to save men and transform the world forces and bring them under tribute to the age long and world wide conquest of Christ made him hopeful. In his last years he was cheerful as he caught the vision of that glorious day when the last outposts of earth should be added to the kingdom of God and his Christ.

As a writer he had few equals. His language was simple and strong. His sentences were models of simplicity and terseness. Both his thoughts and forms of statement were dignified, often stately, and always characterized by perspicacity. He showed great wisdom in the choice of his subjects, selecting those which would be most helpful to his readers. As an editor he sought to adapt himself to needs of his people, and right well did he serve them. Had he chosen he could have become quite as noted as a writer as he was a preacher and an organizer. When one thinks of that great life which is now closed one is reminded to ask when shall we see his like again? and how shall we make the most of the heritage he has left us? The results of his labors, and his fragrant influence he has left with us, an abiding benediction.

R. A. VENABLE.

Notes from Harmony Association.

I have just closed one of the most delightful series of meetings it has been my pleasure to enjoy for some time.

The first Sunday in August we expected Bro. A. L. O'Brian of Magee to aid us at Good Hope. He was taken sick and did not get to us; so the pastor did the preaching. This is a noble people. For nearly three years we have preached in our humble way to these saints, and even now they meet their pastor regularly with praises. The meeting ceased with pastor and people more strongly cemented together, possibly, than ever before.

Sept. 27, 1906.

On the second Sunday we began at Lena. Bro. S. E. Tull, the genial and gifted pastor at Kosciusko, aided us by preaching some as strong revival sermons as we have ever heard. Bro. Tull believes the conflict "for the faith once delivered" is eminent, hence used the time earnestly and eloquently teaching the people on fundamental lines. The church was led to occupy higher grounds. A number were added to the church. Bro. Tull possesses rare gifts as a preacher of righteousness and is much loved by his people. His church is facing perhaps the brightest prospects of its life. Lena church is one of the choicest village churches in this land, a number of whom are as courageous in the work as any pastor ever had.

Walnut Grove: The third Sunday found us here, with the sweet-spirited W. E. Hathorn, a true yoke fellow indeed, to do our preaching. No one preaches a sweeter, a more simplified gospel than W. E. Hathorn, who has recently gone from our State to Norwood, Ia. Walnut Grove saints are stronger in the grace of faith and liberality; small in numbers, but intense by active, more praying members than we ever saw in a small church. Bro. Hathorn journeyed on with me to Jerusalem church at Ludlow, and he continued to edify the saints. His preaching touches the home life of every person who hears him. No preacher ever received better audiences from beginning to end than he. Some of the best material in the community were added to the church.

No pastor in the State has a better field than ye scribe—Walnut Grove, Lena, Ludlow—each have a high school, approximating about 500 students, with about 16 or 18 members of the faculties.

Church members approximating 550 or 600. The outlook for this country is roseate. Altogether we enjoy a gracious season of grace with manifest progress in the kingdom. To God be all the praise.

W. E. DEAR.

Carthage, Miss.

Sallis.

Rejoice with us and praise God! The "times of refreshing from the presence of the Lord" have come to many of the churches throughout Kosciusko Association. We had prayed the Lord that while other fields were receiving gracious visitations, He would not pass us by, and He has answered our prayers. "Praise ye the Lord." I hear very fine reports from other pastors and their churches, and I have enjoyed the greatest revival season of my life. I speak of it with humble thankfulness and praise to Him from whom all blessings flow.

I spent about four weeks very pleasantly and profitably to myself with Bro. D. L. Wilson and his four churches, and one with Bro. H. M. Whitten and the Second church, Kosciusko.

Three of these meetings have been reported in the Record. The one with Bro. Whitten closed with good results, due largely I am sure to the faithful work of the pastor. The fourth meeting with Bro. Wilson was at Bowlin church, where in four days we received seven by baptism, two by letter and several other public professions of faith in Christ, and very many more were asking for prayer.

As to my own meetings, "A Friend" has reported from Sallis.

I would love to have the space to tell

how much we love and appreciate Bro. M. K. Thornton, who helped us so nobly here. The people gave an imperfect expression in a free-will offering of \$62.00.

At Samaria, we had the rising evangelist and princely preacher, A. T. Camp of Columbus, Miss. I must say he is safe and sound. Let's keep him in the State. We had a glorious meeting! So uplifting and strengthening and rejoicing to my faithful little church. Baptized five, one a man I suppose to be 50 years of age. Among many who made their start in public prayer and testimony is one young man who feels called to preach. The free-will offering to the visiting preacher was \$50.00.

My last meeting was at Unity, where we had the greatest meeting I was ever in. Great because of the sweep of the Holy Spirit's power in the congregation, the revival among God's people, the peace making among neighbors, and the great number of souls saved and added to the church.

We were all very sorry that Bro. D. L. Wilson, whom we had to assist us, was sick and unable to do the preaching, and had to return home. But we trusted in the Lord and He gave us a glorious meeting. During the eight days we received 24 by baptism and 4 by letter, 13 of them heads of families and nearly all grown people.

We expect to receive several more at our next meeting. At the close the church made a liberal free-will offering to the pastor; and to his wife who was present and led in the music.

Let us pray and endeavor that we may follow up such meetings with the right kind of preaching and teaching. "And again, I say rejoice."

T. R. PADEN.

CRYSTAL SPRINGS ITEMS.

Our church has recently enjoyed a gracious revival and numerical increase during a special meeting in which the pastor was assisted by Bro. Robert H. Tandy, of Hazlehurst. Beginning Tuesday, August 28th, and continuing nine days, Bro. Tandy was with us and preached the old Gospel with new power and beauty, and God honored his word, blessed his people and saved precious souls; 12 additions by Baptism, two by relation, during the meeting. This meeting was a great help to our town and community, and the good results of it will thrill us with joy through the coming days and years.

The Baptist ministry of Mississippi will find in Bro. Tandy a "true yoke-fellow" and a "good Minister of Jesus Christ," who as preacher and pastor, believes, as did Paul, in magnifying his office. The writer rejoices to be so intimately associated with such a man in ministerial service and associational work.

In our recent meeting at Wesson, Copiah Association reported about 33 per cent. increase in our gifts to missions during the past year. But \$2301.00 is a gift by far too small. Baptists of this association so the association voted unanimously and with enthusiasm, to increase our mission gifts 50 per cent. for this associational year; and by the grace of God and the goodness of His people, we expect to do this and more.

Yesterday was a good day with us here. All our services were well attended and we had nine additions by letter. The Lord has given us 90 new members, 43 of these by baptism since the first of last September.

ber. May he add 100 and more to our membership in the next twelve months.

While the Lord gives He also takes away. Harvey Biggs, in his 18th year, answered the summons of death and fell "asleep in Jesus" at 9:30 o'clock a. m. yesterday. And today his body rests beneath a bank of beautiful flowers, and his spirit lives with Jesus.

"Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

Fraternally yours,

J. WESLEY DICKENS.

Crystal Springs, Miss., Sept. 17, 1906.

Three Meetings.

Prospect, Perry county, Miss. Here was the writer's old home. This is a small country church. They had been without a pastor all this year. The meeting began the first Sunday in August. Bro. D. C. Rawls having been invited to do the preaching, came Saturday and preached until Wednesday noon, when he had to leave. So Bro. W. T. Darling of Clinton having come over to help in the meeting, preached until Friday night. The results were seven for baptism and two by letter, nine in all. On Sunday the writer baptized five, with two standing over till next time. During the meeting the church called the writer for the rest of the year.

They gave Bros. Rawls and Darling \$25 between them. The church was much strengthened by the meeting. Next place—Phalti, Jasper county, where T. J. Waldrup leads. This is a country church. The meeting had been arranged for the third Lord's day in August. The writer being invited, went there on Saturday. The pastor's family being sick, turned the meeting over to the visiting preacher and returned home Sunday afternoon to look after his sick family, but returned Wednesday. The writer preached twice each day till Wednesday afternoon, when he had to leave for another meeting. The meeting closed Thursday, when the pastor baptized 10 happy converts. There were three restored also, making 13 in all. They gave the writer \$21.50 as an appreciation for his services, with an invitation to help in their meeting next year. Brother Waldrup has a good people here and he is worthy of the place.

Fellowship, Green county. Here Bro. J. W. Raynor had been preaching one day in the week this year. The writer having been invited to help in meeting, arrived there Saturday before the fourth Sunday in August and after preaching twice each day for five days to an attentive audience the results were three bright girls by experience, which the writer at the request of the church baptized Wednesday afternoon. Bro. Raynor has a hard field, but he is very faithful. He has seven churches and several mission stations, making twelve appointments each month, so it is easy to see that he is much over-worked. There is room here for one or more good strong missionary preachers, and the field needs them right now. Oh, may God send the right men there, is the prayer of one that loves the cause.

S. T. COURTNEY.

Clinton, Miss.

The Baptist Record.

PUBLISHED EVERY THURSDAY

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MISSISSIPPI BAPTIST PUBLISHING COMPANY.
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H. F. SPENCER, ASSOCIATE EDITOR.

When your time is short, if you do not wish paper continued, drop us a card. It is expected that all durrages will be paid before ordering paper stopped.

Obituary notices, either direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, are inserted free; all over these amounts will be charged per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which, and to which the change is to be made.

President W. M. Clifton depies in the Nashville Christian Advocate the report that he expects to resign the presidency of Grenada College.

Rev. W. L. Harris, after a short and brilliant ministry at Knoxville, Tenn., to the delight of Texas Baptists, has returned to that State and settled as pastor at Texarkana.

Secretary W. H. Harris says "there are six churches in the Southern Baptist Convention that give as much to Foreign Missions as they get in pastor's salary."

The great Baptist Memorial Sanitarium of Dallas, Tex., will be ready for patients in a few weeks. This achievement is due largely to the wisdom, patience and iron will of Pastor Barnett.

Send to our Home Board, Atlanta, and get without cost these tracts: "The Problem of the South," by Dr. Rufus W. Weaver; "The Great Southwest," by Dr. J. F. Love; "Evangelism," by Dr. B. H. Carroll.

Sunday school Secretary Watts of Kentucky says: "There were 17,000 persons added to the Baptist Sunday schools of North Carolina during the past two years." Let us all see how many can be brought into our schools this fall.

"Clinton College, Miss., opens on Sept. 26th, and President Lowrey says prospects are that it will be crowded."—Argus. Dear Argus, keep up-to-date. Clinton College is in Kentucky. The Baptist school of this State is "Mississippi College" at Clinton.

After the resignation of the presidency of the Southern Baptist University by Dr. Hale the trustees elected Dr. G. M. Savage as chairman of the faculty. Dr. Savage preaches to churches in Mississippi and is well known to our people and beloved by them.

Rev. G. S. Perkins will enter the seminary in October. He was pastor of Carpenter, Pine Hill and White Oak churches while he studied in Mississippi College.

THE BAPTIST RECORD.

As expressive of their appreciation of him and his work, these churches gave him a splendid gold watch and chain at his last services with them.

At the Bible and Evangelistic Institute at Base Mountain, Dr. Eaton offered a valuable book to the one who would send in the best original concrete statement of truth. Dr. Geo. T. Webb, corresponding secretary of the B. Y. P. U. of America, received the prize on "No man can so trim a crooked log as to make its heart straight." Our own E. D. Solomon of McComb was judged second best on "If an ox falls into the ditch every Sunday, either kill the ox or fill up the ditch."

At a recent session of the Birmingham Baptist Association (perhaps the largest in the State of Alabama), Percy C. Ratliff was elected moderator. Bro. Ratliff is also president of the "Anti-Saloon League," that is working such wonders in temperance matters in that State and has become the terror of the prohibitionists. While this brother is old enough to hold this important office in a temperance organization, yet he cannot recall the time when his father, Capt. Ratliff, of Raymond, Miss., was not fighting the saloon crowd.

Owing to the delay in completing their buildings, South Mississippi College opening will be deferred from Oct. 2d to Oct. 23d. On this latter date the institution will open without fail. Special opening offered by Hattiesburg Business College is good for above date.

My Conversion.

(At my request Pastor W. M. Burr wrote out this statement made to me not long since. It is inserted here under the conviction that it will lead some on to Christ, and confirm others in the faith.—H. F. S.)

When I was still under thirteen years of age I became much concerned about my relationship to God. I have never been able to trace my conviction to any specific cause. My parents lived in the country and were devout members of the near-by Baptist church. I have always attributed my early impressions to the religious atmosphere of my boyhood home. These impressions deepened into conviction. I was too timid to speak to any one about my trouble, and for weeks I bore the burden in silence. I was fond of my Bible, though from beginning to end it seemed to condemn me. The crucifixion particularly affected me; but it was as the death of a martyr, rather than of one that died to save me, that touched me. I had not yet learned that his death was my hope. I saw nothing in it for comfort. Indeed, I seemed all the more guilty and worthy of condemnation, because, somehow, I felt that I had a hand in his death. I spent much time alone. I was often in tears. God's infinite holiness and goodness, and a sense of his just displeasure at my sins, were always before me and at times were almost overwhelming. My burden seemed to be crushing the life out of me. One night I arose from my bed, went into my mother's room, and, with a great effort at composure, told her I believed I was going to die. "She put me on a lounge in her room and I fairly shook the bed on which I lay.

The crisis had come. I felt I could bear the burden no longer. A few nights later, when all was quiet, rising from my bed about midnight, I slipped out of my room, and went out into the yard. There under the open sky this train of reasoning came into my mind: "I am not a Christian, but everybody ought to love and serve God. What is right for everybody, can't be wrong for anybody. Therefore I ought to love and serve him, and though I am not a Christian it can't be wrong for me to do what I ought to do. I may never be saved, but I am going to try to do what is right whether I am saved or not. I deserve to be condemned, and if I live, I will be of mercy. Whether condemned or not I ought to do what is right, and with God's help I am going to do what he says—love and serve him—and leave the results with him; trusting in his mercy." Having reached this conclusion and definitely committed the matter to God, I went back to my room and slept soundly. A thing I had not done for weeks. When I woke next morning the old question came back, but I said: "I have settled the matter as far as I can. I have done all I can do. I trust myself to God's mercy," and take Jesus to be my Savior, and if I go to hell I will go trying to love and serve him.

I soon realized that I was not troubled as I had been. Somehow the burden had been lifted. Some weeks later, during a protracted meeting in my boyhood church, I made public profession of my purpose. I said, in effect, as I gave my hand to the preacher: "I have resolved to live for God. I am still resolved to do it. I am going to do it as long as I live, with God's help, whether he saves me or not. I leave this with him. I rely upon his mercy. I am willing for all the world to know it."

That night, as I made the open confession, a wave of unspeakable joy flooded my soul. I went to my home alone. The darkness had no terrors for me as it had before. The very darkness seemed light about me. For hours I lay awake from sheer joy as I had done many a night before from anxious trouble.

Many years have passed since then. The days have not all been alike, but the joy of that night still abides in an ever-deepening conviction of the divine presence and love and mercy.

Two Incidents.

No. 1.—By order of Bishop McCloskey, the funeral services over the body of Sister Fidelis, a nurse of the Ursuline order, who was a Miss Coleman, were suspended in a church at Louisville, Ky., after the casket had been placed before the altar before the "friends of the deceased" to the number of 1,200, merely because the body was to be buried in Cave Hill, a Protestant cemetery. The family is sorely grieved, demand an apology, and if it is not granted will carry their appeal to Rome. They have given this statement of their attitude:

"Even if the law were as stated by Bishop McCloskey, it was the duty of the bishop to so instruct the family before the funeral, as the method employed after the body arrived at the altar was an insult and humiliation, which demand an apology to the family of the deceased and to the community of Louisville at large."

No. 2.—A missionary woman, young woman, from Papal ecclesiasticism to the Christianity of Christ in Porto Rico. She

Sept. 27, 1906.

became a very zealous worker, and was universally loved. Last year she died. The family insisted that her body should be buried by a Roman Catholic priest, from a Roman Catholic church, and in a Roman Catholic cemetery. Her associates insisted that the missionary, her chosen and beloved pastor, should protest. The man of God said: "It makes but little difference who buries the body, and in what cemetery it sleeps. I am content to win men and women to Christ, and to lead them to glory and become like God, that they may live with him for ever."

In which was manifested the heartlessness of ecclesiasticism, and in which the spirit of Christ!

Dear Record: "It has been my privilege the past summer to assist Brethren Ellis, Hickman, Shanks and Davis in meetings resulting in eighty additions to our churches. This opportunity for service and fellowship with God's ministers and people has brought me much joy, and added spiritual strength for the work in hand."

"To God belongs all the praise for any good we may have done or for any good that may be in us."

"We shall look for you at Mt. Nebo church Oct. 2d."

Fraternally,
C. T. KINCANON.

S. S. Institute.
The Pearl Leaf Sunday School Institute will be held with Sanford church the fifth Sunday and Saturday before in September. J. E. Byrd, conductor. Let every church and Sunday school be represented. Come brethren, this is a great work.

God bless the Baptist Record and all of its readers.

J. E. DAVIS.

Kosciusko Association.

Will meet October 19th. Visitors coming on main line of I. C. railroad will be furnished conveyance from West on the mornings of the 19th and 20th. Those coming on the Aberdeen branch of I. C. railroad will be furnished conveyance from Kosciusko on the afternoon of the 18th; provided you notify Bro. W. J. Hester, West, Miss. R. F. D. No. 1. Conveyance will leave West early on the mornings mentioned, if needed. Don't fail to notify Brother Hester at once if you wish to be provided for.

J. P. BROWN, Mod.

College Tidings.

Tupelo, Sunday, the 16th. Eight hundred dollars in cash and subscriptions. Pastor Kimbrough is from Tennessee, but it was a good day for Mississippi; when he came to the State. Thanks to his splendid Blue Mountain wife for whatever part she had in bringing him to us.

Last week I attended the Tishomingo Association at Kosciusko, where I had most cordial treatment and received subscriptions and cash for \$450.00.

Both schools at Clinton open next Wednesday, Sept. 26th. Many are the boys and girls that are coming. Let them come!

Yours,
W. T. LOWREY.

Sept. 19, 1906.

THE BAPTIST RECORD.

Pastors' Conference. The regular Pastors' Conference will meet in Hattiesburg on Monday after 3rd Sunday in October. Bro. Trotter is wonderfully improved in health and will return to his pulpit after 1st Sunday in October. He writes that he is enjoying better health than he has for three or four years.

The Willing-Hearted Everywhere.

Greeting.—Several brethren and friends, who had a hand in the building of the First Baptist church house of Jackson, have said that they wanted to have a hand in the Second one also. We have been using the Sunday school room now for a month, and will be in the main audience room by the second Sunday in October at the latest. We are not building a "gorgeous" temple, and yet many say it is one of the very best houses in the State. It will cost (aside from the heating outfit, which we are not able to put in just now) \$21,000.00. We can seat eight hundred people comfortably, and no one farther than 60 feet from the preacher. We are not running all over the country, begging for money, and yet we are in a position to appreciate all that the willing-hearted everywhere, let it be much or little, may be inclined to contribute to a worthy cause.

When you come to Jackson, and have a few minutes to spare, come out to see what the Lord has permitted us to do—just over the hill west from the depot. It will make your heart glad.

Yours for the kingdom,
W. P. PRICE, Pastor.

Second Baptist Church, Jackson.

MERIGOLD.

We have just closed a good meeting at Merigold. Fourteen additions to the church, six by experience, 3 by baptism. Sunday I preached a sermon on baptism, using Dr. Frost's Moral Dignity of Baptism as a text book. It is the best and most concise and pleasing collection of pointed statements of facts. Pedo-baptism made complaint by saying doctrinal sermons did no good, but six united with the church at the close of sermon. Our church is much stronger since the meeting.

Cleveland, Sept. 18, 1906.

Meetings.

1. Pine Bluff, First Sunday in August.

I began my meeting, assisted by Rev. W. F. Skinner and J. C. Merobay. Four by baptism, and one by letter.

2. Second Sunday in August at Sheto.

Rev. J. T. Ellis came Sunday night. He preached till Tuesday night. Six joined. He was taken sick, and I preached till Tuesday night. Seven more for baptism, four by letter; two more joined for baptism. Total for baptism, 17; by letter, 4; total 19.

3. Third Sunday at Poplar Springs.

Rev. M. Flowers assisted me. Six by letter and six by baptism.

4. Fourth Sunday at Beatty, assisted by Rev. M. Flowers. Three by letter, five by baptism, and one by letter.

The churches all were greatly blessed. God be praised.

REV. W. W. MUIRHEAD, Pastor.

Naiden, R. R. No. 1.

Sept. 19, 1906.

Some Good Meetings in the Chester Association.

I commenced my meetings at Blythe creek church Saturday before second Sunday in August, closed next Saturday at the water, where I baptized 17, received 8 by letter and restoration 25 in all. Bro. N. B. Wallace came in Sunday night and did all the preaching after he came; did it well, and to the satisfaction of all. Had good congregations every day.

Meeting at Self creek commenced Saturday before fourth Sunday in August, closed next Saturday with 20 additions, 11 baptized. Bro. Tom Tomlinson did all the preaching from Monday, and did fine preaching.

Commenced meeting at Spring Hill Saturday before first Sunday in September. Received 9; 7 baptized. Bro. N. B. Wallace did the preaching from Monday night.

Commenced meeting at Mathiston second Sunday in September. That church has no pastor. Brother J. R. Nutt came in Monday night and did the preaching. Received 20 by letter. To God be all the glory.

Four Meetings.

Houston, Miss., Sept. 1906.

I have just closed a nine days' meeting at Mantee, promising new town on the M. J. & K. C. railroad in Webster county.

At the close of the meeting we organized a church of fifteen members, lettered out by M. Pleasant church for that purpose.

Revs. T. H. Wilson and A. C. Ball assisted in the organization. Forty others were then received into the church, making in all 55. It was a beautiful and impressive scene to baptize so many in the artificial lake of 60 acres in the presence of about 1,000 people.

Mantee promises to be the best town on the M. J. & K. C. between Houston and Maben.

TROY.

Here Pastor D. W. Boswell of Aberdeen did the preaching. The church was greatly blessed by Bro. Boswell's clear and forceful sermons, but there were no conversions.

VARDAMAN.

Here I was alone for ten days, and had 25 accessions. Bro. J. R. Nutt of Ackerman then came to my relief and preached six days, with 17 accessions, making in all 42.

HOUSTON.

Evangelist George W. Sheafor did the preaching, and his wife led the singing in the meeting at Houston. There were 14 accessions to the church.

I have resigned the care of the church at Houston, and will serve churches around Houston next year.

E. E. THORNTON.

Rev. W. T. Lumbley and family are taking a much-needed rest in London. His work in Abeokuta, Africa, has been more than usually prosperous during these last years.

Liberty College, Glasgow, Ky., opened on the 11th inst. with a very large attendance. President J. Henry Barnett is much pleased with the outlook.

Dr. B. D. Gray, secretary of the Home Mission Board, of Atlanta, recently declined a call to the First church of Waco, Texas.

Sunday School Lesson.

Gal. 5:17.

Flesh and Spirit, Gal. 5:15-26; 6:7,8.
Motto Text: "The flesh lusteth against the Spirit, and the Spirit against the flesh"—Gal. 5:17.

In what book of the Bible does our lesson occur? Under what churches was it written? (Gal. 1:1.) What churches did the province of Galatia probably include? Those of Antioch in Pisidia, of Iconium, Derbe and Lystra (see Acts 13:13; 14:26). Who founded these churches? (Acts 15:6). Of whom were they composed? Mainly of Gentiles, but there were converted Jews among them. What troubled these churches? Jews who professed to be followers of Christ, and insisted that men must also obey the Jewish laws in order to be Christians. For what purpose did Paul write this letter? To show that these Jews were wrong. What disciples of Christ were free from obedience to these laws, and that obedience to Christ should be their only motive (read 5:1-12). Paul wrote to these Christians that they were called to freedom and not legal bondage (5:1). But, was caution needed? Do not make freedom a pretext for self-indulgence (12). For what purpose did Paul teach the Christians had been called to freedom? That they might help their neighbors and that they might serve them under the motive of love (v. 13). In such service man would need no other rule. To what danger were these Gentile Christians exposed? To giving way to sensual excesses under the claim of freedom from the law. Do professed disciples of Christ now pervert liberty into license?

Two Great Antagonists. They fight for the control of a man's life—what are they? (v. 16). What does "flesh" mean here? Not the body, but depraved human nature—that part of man which is contrary to the Spirit (Rom. 8:1-9). What is the meaning of Spirit? The Holy Spirit, dwelling and working in the human spirit. The Works of the Flesh—vs. 19-21. The works of the flesh may be placed in four classes. What lusts, or blind impulses, belong to the flesh?

Sins of Sensuality—Adultery and fornication; uncleanness, or any secret and open impurity; and lasciviousness, or "flagrant branches of impure decency". The second class? Sins of Superstition—Idolatry, or compliance with any idolatrous custom, such as eating things offered to idols, which lead to intercourse with the heathen; and witchcraft, or sorcery (Acts 19:19). The Third Class? Sins of Temper. Get them out of vs. 20, 21. To the fourth class? Excesses—murders, drunkenness and reveling, or noisy festivities. What did the Apostle say of such characters? (v. 21). Is not every one tempted to these sins? Did not Jesus suffer and overcome them? (Heb. 4:15). Is any man excusable for yielding? (Cor. 10:13).

The Fruit of the Spirit—vs. 22, 23. Why are graces and virtues called fruit? Because they are the free spontaneous and joyous expressions of the inner life. What did Jesus teach about the Holy Spirit in John 14:16, 17? Name these manifestations of the fruit of the Spirit. "Love" stands first, because it is chief (1 Cor. 13:13), and is the principle of all obedience (Gal. 5:14). "Joy" is more than cheerfulness. It is unfeigned happiness, which comes from principles fixed and ani-

mated by the Holy Spirit. Peace is tranquility of mind, which comes from the sense of justification, or pardon and acceptance with God, by faith (Rom. 5:1), and peaceableness towards men. Long suffering, gentleness or kindness, and goodness need no explanation. Faith here is fidelity or faithfulness in all our relations and duties. Meekness is a gentle submissiveness to the divine will, and not merely mildness towards men. Temperance is self-control in general—a firm mastery of all the passions. It is the opposite of drunkenness, and also of all the other works of the flesh. Why should we give special emphasis to self-control as to drunkenness? Because it is a fruitful cause of all the other vices named, and an enemy to all the fruits of the Spirit. To what vices mentioned in the works of the flesh does it specially lead? To adultery and fornication, to uncleanness and lasciviousness, to wrath and strife, revellings and murders. Can a drunkard inherit the kingdom of God? (1 Cor. 6:10). What is meant by the lusts of the flesh? "Blind impulses which urge to their own gratification without regard to any other consideration." Is it sensible to do as we want? Is a man really free who does those things which increase the control of the flesh in this warfare?

The Victory in this Warfare—How Shall it be Obtained? Find these five points in verses 24-26. (1) By belonging to Jesus, the Messiah. (2) By crucifying, wounding unto death, the flesh, with its evil appetites and passions (see Gal. 2:20; 6:14; Rom. 8:13). (3) By living in the Spirit, deriving our life and Christian activity from Him. (4) By walking, that is, ordering our conduct, in the Spirit, by the rule which He dictates. (5) By the manifestation of an unselfish spirit, always seeking the good of others.

In a word, there is only one way of overcoming the flesh—what is it? (v. 16). What is the condition of walking in the Spirit? To live in the Spirit. What power alone can restrain and direct man's life? That of the indwelling Spirit, making one free from the blind desires of the flesh. How shall freedom from drunkenness be obtained? Through freedom from sin, which comes only to those who are Christ's and walk in the Spirit. They do "not fulfill the lust of the flesh."

Sowing and Reaping—6:7,8. What motive to overcoming the flesh and walking in the Spirit does the Apostle give in these verses? What does this mean? That the harvest will be of the same sort as the seed, but much more abundant. What shall he reap who lives after the flesh? (v. 8). That is, degradation, loathsomeness and spiritual death. What shall he reap who lives and walks in the Spirit? (v. 8). Life—that is, purity and vigor and joy—everlasting. Can God's arrangement be set aside? (v. 7). We cannot deceive God, and he will not allow us to mock him. It is his law that all our actions shall develop their correspondent results.

THE PERKINS HOME LETTERS.

(S. S. Times.)

The son in New York tells of the mistake a drunkard made for a good many years.

New York, Monday Evening.

My Dear Mother:

Not long ago I came across a man who

had been a drunkard for many years, and who had then found in Jesus Christ the personal Savior he needed, and had never had the taste for liquor since. He said that he had tried for ten years to get away from drink, and had failed every time, until he came trustingly to Jesus Christ; and he said he had made the mistake in all the years of trying to be saved from drink, when what he needed was to be saved from sin. Now, mother, that seems to be what Paul means when he writes about the Spirit and the flesh. The Spirit-filled man is one kind, and the flesh-ruled man is the other kind. There are just two kinds, and they don't lap over each other; they're distinct and different altogether. And the fruit of the Spirit is one kind, and the works of the flesh are another kind, and they don't mix, either.

So it comes that the man who dallies with the drink temptation will soon be in need to be saved from sin; to save him from drink would only be a very small portion of what he needs. And evidently Paul didn't look on it as being feasible for a flesh-ruled man to have the fruits of the Spirit, because each tree bears fruit after its own kind. Nor was it likely that the Spirit-filled man could bring forth the works of the flesh—and the catalogue he gives is a pretty black one. Yet some folks have a lurking notion that they can belong to the Spirit-led people and yet partake of the works of the flesh. People who go along that way either don't know what they're doing or don't want to know.

I was down at Old Water Street Mission a short time ago, and there's one thing that shines out there as clear as day. Of all the men who testify that Christ has released them from lives of drunkards, not one of them tells about being partly saved. Every one tells of a full salvation. In other words, they were saved not from particular bad habits, but from sin, with all its hideous train of consequences. And that's just another illustration of Paul's meaning when he says, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Now, mother, I'm convinced that the one sure way for the drunkard to be saved from his cup is to take Jesus Christ as his Savior; but I am also more than ever sure that the best way of all is for the young man or young woman to take Christ first of all, and be saved from the flesh-ruled life in all its ugliness.

Your loving son,

JIM.

Wide Awake.

Eighty miles north of Columbia, on the Williamsburg road, on a beautiful site, is Bunker Hill Baptist church house and Bunker Hill high school building. The church was organized as the result of Rev. Shrek Powell's labors some twenty odd years ago, and has proven a power for good ever since. This is my first year as pastor. I followed Rev. L. D. Posey, and found the church in good working order. In August we held a meeting with Rev. A. J. Rogers to do the preaching. He did excellent work and the membership co-operated nobly. The results were 37 additions, 33 of whom were for baptism. Another has joined since, making 34. Since the meeting there has been organized a good Woman's Missionary Union, a B. Y. P. U. with over thirty members, a mid-

week prayer meeting and a great strengthening of the Sunday school. Missions is receiving such an impetus as never before. Last Saturday was conference day and about eighty of the one hundred and forty members were present. The pastor was called by a unanimous vote for next year, and a \$50 addition made to his salary, with instructions to the deacons to inaugurate the system of monthly payment. The church is well on the track of progression and the bell has rung for a forward movement.

The school spirit is also well awakened. Prof. Fleet Burrow, a Mississippi College boy, is principal, with able assistants, and with the hearty support he is receiving from the patrons I know of no better high school in the State.

T. J. MOORE.

Prentiss, Miss.

Arkansas Tidings.

J. B. Searcy.

This writer has no disposition to tranch upon the copyright of "College Tidings", which is always read with intense interest, though the recent minor note telling of the growing unpopularity of the author among the churches brought a tinge of sadness, but that is only the darkness before the bursting forth of the new day. I rejoice, yea, and will rejoice, in all the prosperity of Mississippi Baptists.

Things are moving delightfully with us in Arkansas. We have troubled the baptismal waters each Sabbath for the last three at the First Baptist church, Malvern. The pastor has in that time baptized 20, and Pastor J. M. Clem at the Second Baptist church has during the same time baptized 15. Others stand approved for baptism.

Five of the seven Baptist churches in Little Rock have had gracious revivals.

The two Baptist churches in Ft. Smith have accessions almost each week.

The two Baptist churches at Pine Bluff have both had large spiritual blessings, and Evangelist T. T. Martin is now with the Second church and Pastor Campbell and all look for great things.

The Hope people have gotten into their fine new stone church and are exceedingly hopeful. Dr. A. J. Barton and his noble people are bringing things to pass at the Second church, Texarkana. They have the finest building in the State just being completed. The State Convention will meet with them in November.

Dr. Turner and his people entered their new church about a month ago at Monticello. It is an elegant brick building, strictly modern, with rooms and furniture all to match.

The Warren people entered their new house only about three or four months ago. It is a beauty and wonderfully convenient.

Hot Springs, my door neighbor, has three live churches and as many earnest pastors, who, like John Wesley's motto said, are "always at it".

But time would fail me to tell of 100 other Baptist churches in Arkansas that deserve special mention.

OUACHITA COLLEGE

Opened its 21st session on the 19th. Twenty years ago it opened on the 6th day of September with an enrollment the first day of 100 pupils. We thought this was wonderful. The enrollment rose during the year to 235. The last session closed with an enrollment of 427, and they sent

out 364 graduates during that time.

President Conger said on the rostrum last Wednesday that the present was the largest opening in the history of the college. It was an inspiration to look into the faces of these boys and girls. You see this is a college right, and we think girls are folks, as well as boys. We now have eight elegant buildings, some of these four stories high. The dormitories have waterworks, sewerage and electricity throughout. But we have not one cent of endowment. Our assets, which are not available are in our nearly 400 graduates that we have sent out. We have one other college and three academies affiliated with Ouachita and all managed by the same board of trustees. We are just beginning in this grand State. Some of us have grown a little gray waiting for this day, but thank God we have seen it, and the future is luminously bright.

Come to our State Convention at Texarkana in November and see how we do things in Arkansas.

STATEMENT

Showing the Condition of the

Bank of Clinton

Of Clinton, Mississippi, on Sept. 12, 1906.

Published by direction of Chapter 14 of Annotated Code of 1892.

RESOURCES.

Loans and Discounts on personal endorsements, real estate, or collateral securities.....	\$40,151.54
Overdrafts secured and unsecured.....	428.94
Banking house and other real estate.....	6,796.91
Furniture and fixtures.....	1,516.83
Expenses.....	749.99
Sight Exchange.....	2,453.56
Cash on Hand.....	1,931.62
Total.....	\$54,028.94

LIABILITIES.

Capital Paid in.....	\$15,000.00
Surplus.....	682.23
Undivided Profits.....	1,577.97
Individual Deposits subject to Check.....	10,929.74
Bills Payable.....	25,839.00

Total.....\$54,028.94
Of the Above Amount of Loans and Discounts

To Officers of the Bank.....	\$ 6,280.00
To Directors of the Bank.....	7,710.00
To Stockholders of the Bank.....	11,038.00
I, E. F. Anderson, cashier Bank of Clinton, Mississippi, do hereby certify that the foregoing is a true, full and exact statement of the Assets and Liabilities of said Bank on the day and date named therein, as shown by the books of same.	

E. F. ANDERSON,

Cashier.

Sworn to and subscribed before me, a Justice of the Peace, in and for the County of Hinds, Mississippi, this the 18th day of September, 1906.

T. M. MANNING, J. P.

Examined and found correct.

T. M. HENRY, Auditor.

This 19th day of Sept. 1906.

Seven Meetings.

Clinton, Miss., Sept. 17, 1906.

I have assisted in seven meetings this summer, beginning in June and ending the first week in September. Results: There

were 101 professions, and 99 of these united with the churches. There were 11 received by letter and 5 restored and the churches all revived. To the Lord be all the glory.

The church in Terry, which I served the past year, made its call on the second Sunday and the call was unanimous in my favor, with an increase in salary of \$120.

The church at Bethesda, six miles west of Terry, where I give the other half of my time, made its call last Sunday, which was also unanimous in my favor, with an increase in salary of \$50. This increase in salary was not asked for nor expected on my part, but was a voluntary act on the part of these noble churches, and I have accepted and hope to give them the very best service possible. May the Lord bless all of his churches and pastors and help us to do our very best during the next year.

Your brother,

J. A. LEE.

Five Meetings.

I have closed my last meeting and herewith give you an account of my summer's work:

New Goshen, 18 baptized.
Corinth, 2 baptized.
Ashland, 4 to be baptized.
Bethel, 19 baptized.
St. Paul, 4 baptized.
About 25 were added by restoration and letter.

Bro. Walton E. Lee did the preaching at Corinth.

Yours truly,

J. D. RICE.

Cascilla, Miss., Sept. 20.

Four Meetings.

Fellowship, New Hope, Spring Hill and Harmony are over. Had good revivals with them all. Received 86 members into the four churches. The churches paid \$85 for ministerial help. Had the assistance of Rev. J. L. Phelps, Rev. W. S. Allen, Rev. J. F. Mitchell and Rev. J. T. McPhail.

My churches contributed more to missions, Mississippi College and Orphans' Home last Associational year than ever before. The Lord is good to all. Let the whole world be filled with his glory.

The Zion Association met with Slate Springs church Sept. 5th and 6th. Everything was up to high water mark. Rev. T. H. Wilson was elected moderator, Hon. J. W. Spencer clerk and Rev. M. C. Allen treasurer.

Rev. Derrick was with us, and did some able work for Mississippi College. He is the right man in the right place.

Bro. A. C. Mason was with us and rendered valuable help. The next meeting will be held with Shiloh church, in Montgomery county.

God bless the Baptist Record, its editor and all who read it.

In love,

A. B. HICKS.

A Good Meeting.

Our meeting closed Friday. There were eight baptized and two received by letter. It was a fine meeting. Bro. T. T. Martin did us some fine preaching. Our people loved to hear him. He presents our views of the Scriptures in such a fine spirit that other people hear him without offense.

R. A. KIMBROUGH.

ECZEMA CURED

It is the best remedy for the skin in the world. It cures all skin diseases, such as eczema, psoriasis, dandruff, itching, and all other skin troubles. It is a sure cure for all skin diseases. It is a sure cure for all skin diseases. It is a sure cure for all skin diseases.

HEISKELL'S OINTMENT

The best remedy for the skin in the world. It cures all skin diseases, such as eczema, psoriasis, dandruff, itching, and all other skin troubles. It is a sure cure for all skin diseases. It is a sure cure for all skin diseases. It is a sure cure for all skin diseases.

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TRY A TEN CENT BOTTLE

I'll Help You Make Money.

I want immediately an honest energetic man or woman in every town in the South to go to work for me as soon as possible. Experience unnecessary. Permanent employment and part of the most liberal propositions ever made to make big money if you mean business. If you would be satisfied to make from \$1,000 to \$5,000 a year, I want to hear from you at once. Don't pay it off. Write now for full particulars and descriptive samples free. T. M. SAYMAN, 230 Franklin Ave., St. Louis, Mo.

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OUR TERMS are the most liberal ever made. You may pay after you receive the range. We will deliver it into your home, and in 30 days, if you don't like it, we will take it back. The biggest bargain you ever saw, equal to stove related for double our price. Return it to us. We will pay freight both ways.

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We earnestly request all young persons, no matter how limited their money or education, who wish to obtain a thorough business training and a good position, to write to FIRST MAIL for our GREAT HALF OFFER. Success, independence and probably fortune are guaranteed. Don't delay. Write today.

THE GEORGIA-ALA. BUS. COLLEGE, Macon, Georgia

WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee:
Mrs. E. W. Spencer, President
Meridian; Mrs. W. R. Woods, Secretary, Meridian.

One Day at a Time.

One day at a time! That's all it can be; No faster than that is the hardest fate; And days have their limits, however we Begin them too early and stretch them too late. One day at a time! It's a wholesome rhyme, A good one to live by— A day at a time.

One day at a time! Every heart that aches Knows only too well how long they can seem; But it's now today which the spirit breaks; It's the darkened future without a gleam. One day at a time! 'Tis the whole of life; All sorrow, all joy are measured therein; The bound of our purpose, our noblest strife, The only one's countersign sure to win. One day at a time! It's a wholesome rhyme, A good one to live by— A day at a time.

As the season for preparing boxes for our home missionaries is at hand, the editor hopes that the extracts given below from a leaflet published by our sisters of the Presbyterian church, may be the means of inducing some to take part in the good work of box packing, who might otherwise feel themselves unable to do anything.—Elen Hunt Jackson.

THE BROWN TOWEL.

"One who has nothing can give nothing," said Mrs. Sayers, the sexton's wife, as the ladies of the sewing society were busily engaged packing the contents of a large box, destined for a Western missionary. "A person who has nothing to give must be poor indeed," said Mrs. L., as she deposited a pair of warm blankets in the already well-filled box.

Mrs. Sayers looked at the last-named speaker with a glance which seemed to say, "You, who never have known self-denial, cannot feel for me," and remarked, "You surely think one can be too poor to give!" "I once thought so, but have

learned from experience that no better investment can be made, even from the depths of poverty, than lending to the Lord." Seeing the ladies listening attentively to the conversation, Mrs. L. continued, "Perhaps, as our work is finished, I can do no better than to give you my experience on the subject. It may be the means of showing you that God will reward the cheerful giver. During the first twenty-eight years of my life, I was surrounded with wealth; and not until I had been married for nine years did I know a want that money could satisfy, or feel the necessity of exertion. Reverses came with fearful suddenness, and before I had recovered from the blow, I found myself the wife of a poor man, with five little children dependent on our exertions.

From that hour I lost all thought of anything but the care of my family. Late hours and hard work were my portion. My husband strove anxiously to gain a subsistence, and barely succeeded.

Everything seemed against us. Our well-stocked wardrobe had become so exhausted that I felt justified in absenting myself from the house of God, with my children, for want of suitable apparel.

While in this low condition, I went to church one evening, when my poverty-stricken condition would escape notice, and took my seat near the door.

An agent from the West preached, and begged contributions to the home missionary cause. The eloquent entreaty of the speaker to all, however poor, to give mite to the Lord, and receive the promised blessing, seemed addressed to me.

I arose early next morning and looked over all our worldly goods in search of something worth bestowing, but in vain.

Hearing that the ladies of the church had filled a box for the missionary's family, I made one more effort to spare something. At last I thought of my towels. I had six of coarse brown linen. They seemed a scant supply for a family of seven, and yet I took one from the number, and putting it in my pocket, hastened to the house where the box was kept, and quietly slipped it in.

From that day success attended all my husband's efforts in business. In a few months we were able to attend church, and send our children to Sunday school. Good measure, pressed down and shaken together and running over had been given us.

The W. M. U. of the Columbus Baptist Association met at the Methodist church in Maben, Miss., on Sept. 7, 1906, at 2 p. m.

Mrs. Glenn, the vice-president, was present, and Mrs. Sanders was elected secretary pro tem. The meeting was opened with

song, after which a Scripture lesson was read by Mrs. Vanlandingham, followed by prayer.

We then had another song. Mrs. Sanders then rendered a welcome address from the Baptist ladies of Maben Society. We then listened to a welcome from the Methodist ladies by Mrs. Wox.

Mrs. Ellis responded to these words of welcome.

After this a letter was read by our vice-president. Reports were called for and ten Societies were reported.

We had several good talks on how to interest members.

After these we were lead in prayer by Mrs. Ellis.

Mrs. Shacklefoot read a good selection on "What an Ideal Member Is."

There was a call for a paper from West Point, but no response.

Comforting passages of Scripture were then quoted by almost every one present.

There was a song, followed with reading by Mrs. Vanlandingham.

The reports of the Societies were then read, and the total amount was \$960.90.

Mrs. Glenn was re-elected vice-president for this Associational year.

The day for our meeting was set for first day of Association hereafter.

Mrs. Ellis thanked the Methodist ladies for their kindness shown us.

A motion to adjourn was then in order, and we adjourned to meet with Mt. Pleasant church.

The woman's meeting of the Copiah Association held its annual meeting with the Wesson church, Sept. 8, 1906, with Mrs. C. T. Owens presiding and Mrs. B. B. Higdon secretary.

Devotional exercises were conducted by Mrs. Owens. In a symphony of well chosen words she then addressed the delegates and asked that we take as our motto, "Onward and Upward in the work of our Lord."

The delegates from the different societies then reported on their year's work. The aim of our societies should be not so much to raise money as it is to educate ourselves along missionary lines, and become interested in missions, then mission money will come from all our societies. The great advance of our work in foreign lands has placed upon us increased obligations. With a faith that honors Him let us undertake great things this year. And not become discouraged because others seem to be doing more for Him.

This world is a hive you know it is said, whose bees are men and some fill cells with bitter bread, while others gather sweetest honey, yet each alike his duty does. Jesus spoke no

higher words of commendation than those with which He blessed a woman's gift, a woman's prayer and a woman's service, so we have His approval of our individual work. God has appointed us to give the gospel to the dying; we have the keys of the kingdom of heaven, and millions in the heathen lands are perishing. What must He think of us when He hears the cry of perishing souls as they pass into eternity without Christ.

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Handle high grade PIANOS and ORGANS. Does your church need an Organ? We can furnish it from the smallest "Baby organ" to the largest Pipe Organ the best manufacture. Our Parlor Organs are the best on the market, and our prices and terms are as reasonable as that of any music house in the South. We the celebrated Kimball, Knabe, Hobart M Cable, Whitney, and Hinze. We sell for cash or on the installment plan. Before purchasing, write or come to see

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"There is only one thing should concern us, To find just the task that is ours, And then, having found it—do it, With all our God-given powers." SECRETARY.

MANY DELIGHTFUL SUMMER RESORTS

With the most picturesque surroundings, with mineral waters in abundance and "brim full of summer restfulness" are located in the Highlands and mountains of Tennessee and North Georgia along the lines of the Nashville, Chattanooga and St. Louis Railway.

The accommodations afforded vary from the elegantly appointed inn, to the humble farm house where the charms of country life may be enjoyed to the utmost. A beautifully illustrated summer folder giving a list of these resorts and a brief description of each, a list of these resorts and a brief description of each, a list of hotels and boarding houses, with rates etc, is now being distributed. A copy will be mailed free to any address upon application to J. C. Galloway, Trav. Pass. Agent, 40 S. Main St., Memphis, Tenn.

Four Meetings.

As I see in the Baptist Record many accounts of glorious revivals from the presence of the Lord throughout our beloved South in Mississippi, I feel moved to send a brief account of meetings held with my churches during the past summer. We began at

PLEASANT GROVE
On the fifth Sunday in July, with Brother W. N. Swain of Meridian as helper. Results: Five accessions, four baptized. We began at

KNIGHTS VALLEY
On the second Sunday in August with Brother Swain as helper. Results: Ten accessions, two baptized. Brother Swain aided me in meetings at both the above churches last year, and he has endeared himself to the people of both communities by his sweet Gospel singing, his able, earnest preaching, and his Christly manner.

We began at Clear Creek on Saturday before the third Sunday in August, with Bro. J. R. Farish of Meridian as helper. Results: Seventeen additions, eleven by baptism. We began at

HARMONY
On the fourth Sunday in August, with Brother Farish as helper. Results: The same as at Clear Creek—Seventeen additions, eleven baptized—making a total of forty-nine additions to my four churches during the summer, with the promise of one

more to join soon, which will make out even fifty.

All the above meetings closed on the Friday morning following their beginning. In his inimitable way, Brother Farish preached the truth by the "square here" to the people and it was greatly blessed. God is the salvation of the lost and the building up of the churches. At the beginning of the meetings he was an entire stranger to the most of the people, but at their close he felt like every body was kin to him.

J. M. PYLE, JR.,
Shubuta, Miss., Sept. 11.

A Good Meeting.

The fourth Sunday in August Bro. Ingram commenced a protracted meeting at a school house a few miles south of Antioch. From the first the house was crowded with attentive listeners. He continued the services through the week and five were added to the church. He is a young man of promise and made many friends in this community. The people around that point do not have many church privileges and his coming was to them a great feast. With the kindest wishes for Bro. Ingram we bid him God-speed in his work for the Master.

(Mrs.) E. C. BOLLS.

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Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective 50c. & \$1.
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does not make you sick or otherwise inconvenience you; cures the worst cold QUICK!

GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cold; and you need PORTER'S CA-TARRH-O!

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief, but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by PORTER'S CA-TARRH-O!

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50 cts.; send stamp if not kept by your dealer. PORTER MEDICINE CO., Paris, Tenn.

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My Field.

Owing to my ill health for several weeks, I have not reported the manifest results of my field of labor.

In the 24 years of my pastorate I have never had a more desirable work.

I am still with the little flock at Goodman, and at the expiration of the year 1906 I will have been there twelve years.

This year they have added to my salary fifty dollars. Besides this, they are very thoughtful of my interests and are so patient with me in my oft infirmities.

Since the spirit of Christ is so manifest in their lives, I am not surprised that God should have so abundantly blessed them in our recent annual revival.

Bro. C. T. Kincannon preached for us twice each week from Sunday night till Friday night the following week.

His manner of life and his humble and powerful way of presenting the "old, old story," reminds me of that disciple whom Jesus loved. Eight were added to our number, one restored and seven baptized. We are hopeful and happy.

PLEASANT RIDGE.

This is one of the oldest churches in Holmes county. It was here in 1869 I was converted and baptized into her fellowship by Rev. T. S. Wright, whom I dearly loved.

I have been here 14 years as pastor. They completed a new house of worship last year. This year they added \$25.00 to my salary and pay more for missions than ever before. I think we are stronger in every sense of the word and the best of all is the sweet Christ-like spirit that pervades in each heart and makes them so united in their effort to push the work.

Our meeting here began on Saturday night before last Sunday in August. Bro. Kincannon came to us on Sunday night, following and preached twice each day till Thursday night. Twenty-nine were received into the church, 25 of whom were baptized Friday at 9 a. m.

A "Sarcophagus" was soon west. The church is now a noble band of workers. Last year we finished our house of worship. We have a young people's organization which is taken on new life since the power in good works. By the aid of these young people, the church has moved up to half time and our mission work has increased.

Our meeting began here fourth Lord's day in August. Bro. Kincannon joined us on Monday at in revival work. Bro. Sibley is

now in the midst of his meeting at Henleyfield. Bro. R. L. Sproles is with him. Bro. Sproles is of the great family of preachers, and is honoring the name. Bro. Allen is with Bro. Varnado in meeting at Caesar. We hope to capture Bro. Allen while down here and locate him in these parts. The pastor of the Poplarville church will be with Bro. Clark in a meeting next week 7 miles west of our town, at White Sand church. God is greatly blessing his churches all through this country. This has been a gracious time in Zion this year.

Fraternally,
J. M. CULPEPPER.

Pray For Us.

I begin a meeting with Bro. O. Bryant at Sumrall, on the Mississippi Central railroad, 4th Sunday in this month. It is going to take much praying and sacrificing before God will break down the strongholds of sin there. Will not every reader of the Record pray very earnestly that this town shall be upturned by a work of God's grace?

M. O. PATTERSON.

Sept. 14, 1906.

How We Stand.

The following are the counties, towns and portions of each State having no license:

Alabama—Half of State "dry" local option.

Arkansas—Sixty-six out of 75 counties "dry".

California—Large portion of southern portion of State "dry".

Colorado—License by local option and petition.

Connecticut—Ninety-two out of 168 towns and cities "dry".

Delaware—One-half of area "dry".

Florida—Twenty-seven out of 45 counties "dry".

Georgia—One hundred and two out of 137 counties "dry".

Idaho—License.

Illinois—Two hundred towns and nine counties "dry". Three Prohibitionists in State Legislature.

Indiana—Five hundred and eighty-three towns and cities out of 975 "dry".

Iowa—Sixty-five out of 99 counties "dry".

Kansas—Constitutional Prohibition. Eighty-five out of 105 counties have no paupers. Thirty-five counties have no prisoners in jail. Thirty-seven counties had no criminal docket last year.

Kentucky—Sixty-eight out of 119 counties "dry".

Louisiana—Local option.

Maine—Constitutional Prohibition.

Maryland—Fifteen out of 23 counties "dry".

Massachusetts—Local option.

More than half of territory "dry".

Michigan—Local option. Limited area "dry".

Minnesota—Local option. Prohibition party very active.

Mississippi—Sixty-three out of 76 counties "dry".

Missouri—Local option. Many towns "dry".

Montana—County and town local option.

Nebraska—Village and city local option. Four hundred "dry" towns.

New Hampshire—Local option. Temperance sentiment growing since repeal of Prohibition.

New Jersey—Needs better law, better enforced.

New York—License with town and township local option. Three hundred and nine towns "dry".

North Carolina—Ninety per cent of population live under Prohibition.

North Dakota—Constitutional Prohibition.

Ohio—One hundred and fifty out of 768 "dry". Two-thirds of area under Prohibition.

Oregon—Local option referendum. Temperance gaining rapidly.

Pennsylvania—Judges grant license. Prohibitionists hold minor offices and State Treasurership.

Rhode Island—Fifteen out of 38 towns "dry".

South Carolina—Dispensary not yet abolished, but Prohibition probable.

South Dakota—Local option dispensary.

Nevada—Bad liquor law, gambling licensed.

Tennessee—Eighty-six out of 96 counties "dry". Only four "wet" towns in the State.

Texas—One hundred and sixty-eight out of 253 counties "dry".

Utah—Local option by villages.

Vermont—Two hundred and ten towns out of 243 "dry". Reaction against license.

Virginia—Seventy-three out of 100 counties "dry".

Washington—Fifty towns "dry".

West Virginia—Thirty-two out of 55 counties "dry".

Wisconsin—Six hundred out of 1,454 towns "dry". One-third of State Prohibition.

Wyoming—Sheriff grants license.

Indian Territory—Prohibition by government treaty.

Arizona Territory—Local option.

New Mexico Territory—License.

Oklahoma Territory—Quasi-local option.

District of Columbia—License by Congress; people have no voice.

Relief in Six hours.

Distressing Kidney and Bladder Disease relieved in six hours by "NEW GREAT SOUTH AMERICAN KIDNEY CURE." It is a great surprise on account of its excellent results in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy sold by Jones Drug Co. Jackson, Miss.

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